The AMERICAN FRIEND

Pacific School of Religion
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Fritz Eichenberg: St. Francis and His Little Brothers
(See inside cover page)

Young Friends Conference

Wichita, Kansas

August 20 - 27, 1955

Theme:

Christian Love

Young Friends Issue

Edited by Young Friends Committee of North America

Quaker Wedding

Quietly they gathered there,
The dear few,
Inside the weathered Meeting House
To see us on the facing bench,
Bride and bridegroom,
Loved and beloved.

Quietly they waited
In the sweet silence,
And then a prayer
Lovingly spoken.
Silence again, tenderly broken
By marriage vows
Each to the other,
Before the dear few
And the One who listened
To the deep joy, the full joy,
The marriage of minds.

Myriad notes of pure beauty
crowded the quivering air
As man and wife
We joined hands, clung and knew
Each other's dearest thoughts.

Smiling and calm
We signed our names.
Sweet dignity in every face
Of those whose names would follow ours.

And it was done;
Two were made one,
With silence and simplicity
And His love over all.

Mary Lehman Diamond

Our Cover

"St. Francis and His Little Brothers" is one of the eight drawings by Fritz Eichenberg just published in a large folio by the Thistle Press in New York ($4.50). These prints, which originally appeared in *The Catholic Worker*, are truly the product of a gentle and reverent hand. Each figure is drawn with an infinite care for humanity and yet a touch of holiness. There is a fine sense of balance between feeling and form emphases, such that neither the use of symbols nor the carefully planned designs detracts from the unity of each picture's effect. Friends will remember the beauty of one of these drawings, "The Labor Cross," which was used on the cover of *The American Friend* in August, 1953. I think perhaps a clue to Eichenberg's workmanship lies in the wisdom of Kahlil Gibran's *The Prophet*, "Work is love made visible."

Fritz Eichenberg, one of our few Quaker artists, is an active member of Scarsdale Meeting in New York. His daughter, Susan, graduated from Earlham College in 1954, and he was a frequent lecturer at the College.

The folio may be ordered from the Thistle Press at 35 W. 25th, New York City 10, or the Friends Book and Supply House, 101 S. 8th, Richmond, Indiana.

Carly Ayres.

I told them I knew from whence all wars arose . . . and that I lived in the virtue of that life and power that took away the occasion of all wars, that I was come into the covenant of peace which was before all wars and strife.

George Fox, 1650.

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A Progress Report

This is the fifth issue of the Young Friends periodical. It was born of the 1953 Guilford Conference of Young Frends in North America and visiting young Friends from Europe for the purpose of serving as a communication between Young Friends on this continent, but it has already made many contacts abroad as well.

Originally we planned to put out three issues per year but the response was so great we decided to expand to four issues—appearing approximately in March, June, September, and December. Those of you who are wondering why the last issue was delayed will recall that the Editor was in South America a month longer than he expected, but did a magnificent job on his return. The close proximity of this issue to the last one means we are back on schedule again but did not have time to contact as many of you as we would have liked. In the future we hope there will be even wider geographical and Yearly Meeting representation in our material.

Expenses have been low due to our unusual publishing arrangement. Each Young Friend's issue is printed by one of the already established Quaker periodicals and sent to their subscription list plus our own separate list of subscribers. *The Friend's Intelligencer* (Philadelphia), *The American Friend, The Friend* (Philadelphia) and *The Canadian Friend* each published an issue last year but Young Friends themselves served as Editors, reporters, addressers, typers, and so on.

If you want to keep track of Young Friend's thought and activity today, if you want a glimpse of the Society's future leadership, read the Young Friend's Periodical. Eight issues, a two-year subscription, cost only $1.00.

The Editorial Committee.

A Testimony

It has been only a short time since the last issue came out in the Canadian Friend. Yet, in the time that has elapsed, an event has taken place which concerns not only the Young Friends, but all the citizens of the world who are earnestly striving for peace. This event is the decision of our Government to intervene in Formosa in the event of a Communist attack.

One of the beliefs basic to the Society of Friends is that there is "that of God in every man." When we consider the beauty, the comprehension, the love, with which God has endowed the mind and soul of man, how can we, Friends or not, justify the killing of even one individual, regardless of the ultimate end accomplished?

At Hiroshima and Nagasaki, we have seen the destruction done by bombs only a fraction the size of today's Hydrogen weapons. I am struck with terror when I think of the tremendous loss, the tremendous futility brought on by the Godlessness and incompatibilty of men. To think of this crime of murder magnified millions of times!

In consideration of this, I must ask myself this question: what can I, as a single Young Friend, endowed with no great evangelical or physical strength, do to help establish peace?

I realize all too well that this problem of military might hanging over our heads must be faced realistically. However, in reading the testimonies concerning peace found in the various disciplines of Friends, I have found a few things that seem to speak to my need: things toward which I should strive even though they be impossible during the present day and age.

The first of these things is a point that has long been stressed by the society of Friends, that the most effective way to prevent war is to live in such a way as to remove all cause for war. I feel that this is a call to live in the spirit of Christ as best I can.

Recently, in a Discipline, I came across the following statement, part of an epistle sent out by London Yearly Meeting in 1805 during the Napoleonic Wars: "Guard against placing your dependence on fleets and armies; be peaceful yourselves in words and actions, and pray to the Father of the universe that He would breathe the spirit of reconciliation into the hearts of His erring and contending creatures."

Let us consider the figure of St. Francis, and the spirit of Christian love for which he stood. Even in this day of H bombs and armament races, can we not build, through a united effort of love, service, and prayer, a peace that is pure enough to exist throughout the world forever, the kingdom of God?

Carl Schnaitman.

Letters and Concerns

To the Editor:

The neo-orthodox theologians point out that the revelation in Christ stands in judgment over our achievement as well as our failures, and even in our righteousness, which are as "filthy rags," we stand in need of forgiveness. But we stand under judgment precisely because we should and could have done what we failed to do. The word of forgiveness is necessarily accompanied by the charge, "Go and sin no more." Forgiveness in its most basic aspect means this: that God will not let us drop out of the moral universe; he will not free us from the requirement that we be his children reborn in the living Christ.

Marshall Sutton.

Baltimore, Maryland

* * *

To the Editor:

Recently someone wrote me that she was ill and in need of special medical care. She asked the age-old question that Job asked over two thousands years ago. Why did it happen to me?

I was forced to do some deep thinking and would like to share my conclusions with your readers, not because I think they are final and absolute, but because this is a universal problem and because I would like to know what others have said to comfort those who did not appear to deserve their sufferings.

God's nature is to be loving. To love something means that you become inescapably concerned with it; you share in its happiness and in its sufferings. Men have learned of the love of God through Christ and know that He still suffers when we do. A human who has become sensitive to God's love and has learned to return it realizes that he can crucify Christ over and over. It is because Christ is loving and therefore suffers to see humans suffer that this is true. And humans suffer when they abide by any will other than that of God.

However, there is something strange about this, for the innocent suffer, too. At times the guilty (according to our judgments) do not reap their own fruits. Why?

I wonder if we are tripping over our definitions of Justice. Western cultures tend to think of Justice as punishment of the *individual* guilty citzen and protection of the law-abiding one. The individual strives alone for salvation and is rewarded for his personal goodness. Are humans really islands to themselves and not responsible for one another? Can anyone suffer *alone*? Not if someone loves him.

I think there are few humans whom no others love and none whom God does not love, therefore God cannot punish any one single person without causing a chain of suffering, i.e., He cannot be just as *we* think of it.

Love is not dependent on whether a man has deserved his problems and diseases. The American culture pattern has been to bestow approval on the individual's performance and achievement and to equate that with love. Is this one of the reasons for our high divorce rate? This would be a miserable world if God loved only those of us who deserve it.

Love is not content with sin, though. It is constantly pressing us to greater growth and spiritual maturity, a process not necessarily very comfortable. On the other hand self-punishment, self-condemnation and over concern with repentance are not constructive. Jesus meant exactly what he said. "Love thyself." Treat your self as you would others, respect your own abilities. Christianity has too long emphasized self-obliteration. We have not recognized it as a subtle form of denial of God's creation and often self-hate.

The fact that no one can suffer alone points out the reality of the concept of brotherhood. We are *all* a part of one another's happiness and unhappiness. Salvation will not be a matter of the elite or the chosen ones for they cannot separate themselves from the rest of humanity and must take on the responsibility for total salvation along with every other human being. We are all involved in the suffering and horror of war-stricken lands and each of us *knows* little ways we can help alleviate the suffering.

God is loving and love is infinitely patient. The forces of love will bring all of us to Him eventually.

Carly Ayers.

Earlham College,
Richmond, Indiana

UMT Concern

Once again a bill for UMT is facing Congress. Because we object to this greater militarization of America, as well as to several injustices within the bill itself, twenty of us from Earlham College will be going to Washington this week to talk with our Congressmen about the proposal. Although this particular bill may have been aced upon before you read this, we would like to urge all Young Friends to keep up with happenings in Washington. The Friends Committee on National Legislation provides an excellent channel for learning what is up before Congress and how best to act.

Clara Henderson.

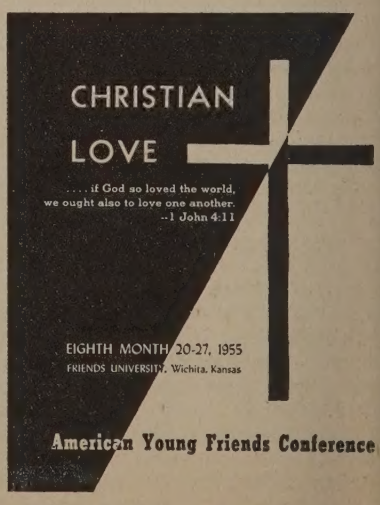
Earlham College,
Richmond, Indiana.

Young Friends Conference

Friends are reminded of the American Young Friends Conference to be held in Wichita, Kansas, next summer. Meetings of the program committee were held on the week-end of Second Month 12 at Friends University, and plans are progressing well. The entire Young Friends Committee of North America wil meet in Fourth Month to help complete the program planning.

With the theme "Christian Love," we hope to discuss the meaning and the application of love, particularly in the light of the New Testament. All who plan to come should be willing and *prepared* both to receive and to contribute in the exchange of ideas and in the corporate search for Truth. The dates to remember are Eighth Month 20-27, 1955.

* * *



Intervisitation

A Plan for the Present

This past fall some of the students at Earlham came together to talk over the need for a campus-wide Young Friends' group. It was felt that there should be more direct communication and even joint efforts among all the Earlham Quaker students and friends of Friends without regard to which meeting for worship they attended or for what other religious or social concerns they were active. Another concern was for a unified, extensive, Young Friends' ministry among the many Meetings which own Earlham. This would help develop the leadership and ministry among the young Quakers and also help bridge the lack of care between this school and its supporting Yearly Meetings.

Soon a steering committee, some of whose members would change every month at an open Young Friends's function, was devised. With this committee, there came to be sub-committees for social concerns, social occasions, and intervisitation, all of which had rather fluid memberships with at least one steering committee member. At least one meeting for all campus young Friends was to be held with a speaker or project, singing, and committee reports and committee membership and guidance changes.

As it has turned out, there is usually at least one non-Friend on the steering committee, and many non-Friends have been active in various activities. Most of the comittees meet regularly during some evening meal to carry on Friends' concerns and to integate and publicize other Friends' activities such as the North American Young Friends' projects. To date there have been about three complete changes of the Steering Committee membership, thus preventing a stagnation of responsibility.

A school wide box-lunch social and fashion floor show was held for the benefit of the Earlham Campus Chest, and a work project was held. Many more socials and projects are in planning. Visits with the Wilmington Young Friends have resulted in cooperation and intervisitation with Wilmington, Miami University and Western College for Women. There are some hopes for an inter-collegiate Young Friends' Movement which might grow from such small beginnings. It is possible that the North American Young Friends Committee and the Friends World Committee for Consulation might be of some help in such an inter-collegiate movement. The steering committee is also attempting to bring to America a displaced young person.

Probably the most active work has been carried on intervisitation with Meetings. Often many carloads are sent each Sunday to visit and assist in the worship services. In many instances the Meetings being visited have expressed little if any positive interest in Earlham, for fear that we are not really a Christian college. It is too soon to estimate the fruit of our labors in this field, but the feeling among us has been that this is a long-term undertaking of often hidden significance.

The steering committee, beset by financial limitations, is hoping for some sort of mimeographed note on Quaker concerns, activities and practice to be circulated on campus in order to interest more of our 210 Quaker students and friends in Young Friends' activities and ministry. A very large, recent problem is the attempt to keep the North 10th St. Meeting in Richmond going, since its minister has been ill. This is a problem demanding more of a steady mission-house ministry than our usual intervisiting ministry.

Prosper Van Meulebrouch.

A Thought for the Future

Because of concern among Friends for intervisitation, a committee has been set up under the North American Young Friends Committee to coordinate this activity.

An important way of strengthening Quakerism is through the personal contacts gained by concerned Friends' intervisitation. This is necessary for an understanding of the unity underlying Quaker differences. Differences such as semantics or manner of worship which without personal contact of Friends holding these different views seem important, are often discovered to be superficial as Friends meet each other in a spirit of love.

As important as intervisitation between different groups of Friends is intervisitation with new or small Friends Meetings and Churches which are strengthened through other Friends' concern for them.

The Young Friends Intervisitation Committee attempts to coordinate those who have a concern to intervisit with those feeling the need of being visited. If you are interested in intervisitation you may help us with this program in the following ways.

1. Let us know of your intervisitation plans so we can suggest people who would profit by your visit.

2. If you wish to be visited or know of other Friends who would appreciate it, let us know in order for us to pass this information on. Our address is Earlham College, Richmond, Ind.

You will probably find the Hospitialy Director for Young Friends helpful during intervisitation. This Directory includes the names and addresses of people who will accommodate Young Friends during their visitation. Copies may be obtained from Jane Ott, Guilford College, North Carolina.

Anne Lank.
Mollie Blackburn.

You Can Help!

1. *Regional Contacts.* Would you be willing to gather news, subscriptions and concerns from Friends in your vicinity?

2. *Publication Committee* has several vacancies now because some of its members have taken on other responsibilities. Would you like to work on this committee?

3. *Name* the periodical. Send us your suggestions.

4. *Your material* for publication can be sent at any time to the Chairman of the Publications Committee or to the current Editor. Devotional pieces, articles, Letters to the Editor, news of activities, poetry, photographs, Coming Events, brief personal notes and so forth are always welcome. Please include a short biographical sketch of all authors—Name, Address, Meeting and present work.

There is usually an ever-pressing problem of space and we trust you will understand the inevitable necessity of cutting.

Activities and Opportunities

Camp Neekaunis 1955

Camp Neekaunis is operated by the Canadian Friends Service Committee and is located on Georgian Bay near Waubaushene.

Camping programs of interest to Young Friends of America this summer are the Young Friends Yearly Meeting, Young Friends Camp Period, and Seminar on Friends Principles.

The Young Friends Yearly Meeting period will be June 30th to July 3rd. (We will keep United States Friends one more day.) Canadian Young Friends will have business sessions and help in opening the camp for the summer period.

The Young Friends and Family Camp period will be July 16th to August 1st. We operate a camp program for all ages and will welcome Junior Young Friends with their parents, as well as teenagers.

The Seminar on Friends Principles will be a study program on Friends Basic Principles and will be led by Robert Davis, a lecturer at Woodbrooke, England. Other Friends will give addresses on noted Quaker personalities. The dates are August 20-28th.

The camp is also available at other times for Friends' families to use on a shared work, shared expense basis.

Inquiries may be addressed to Canadian Friends Service Committee, 60 Louther Avenue, Toronto 5, Ontario.

* * *

Oberlin Young Friends

The Oberlin College Meeting, fifteen miles south of Lake Erie and thirty-five miles west of Cleveland, was formed as a student fellowship by Quaker students from the Philadelphia and Baltimore areas. With an ever changing student body a sense of continuity is given to the Meeting by resident members who are connected with the college staff.

Outside speakers, coming at the invitation of the college administration or a student organization, to speak in chapel or at some forum, give stimulus to the Meeting.

One of the most effective ways in which to have kept the Quaker name before each entering class has been our clothing collection. Each dorm has a box with the American Friends Service Committee seal on it and announcements in the dining halls tell the students who their dorm representatives are and the purpose of the box.

To sustain the interest of freshmen who are "seekers" we have had a First Day fellowship, studying principles of Quakerism. In the Spring and Fall we have picnics at a resident member's farm. Between semesters we had a roller skating party in the college gym.

The group has gone on week-end work camps to Wilmington College, Columbus, Hiram and Lorain. During the summer there are always several work campers. When these return in the Fall an exchange dinner is planned at the dormitories to tell about Work Camp experiences. Those who have been internes in hospitals, agriculture, or industry or co-ops have also told of their experiences.

Several of the graduates have gone on to Friends Service overseas work. At present our '54 class is represented by Dave Kinsey in Israel, who is under a two year appointment as Work Camp Director. Also, Helen Steere is assistant to the Director of the AFSC Paris office.

In the class of '55 Dick "Pete" Peterson just returned from a year of study in South Africa and has slides which he will soon show us.

From the class of '56 we have Rosalind Kennedy spending her junior year abroad at Edinburgh University and we hope to hear from her next fall about her experences in the British Isles.

At present we are preparing a newsletter which will go to our "alumni" who are doing graduate work in law, social service, nursing, medicine, physics, mathematics, religious education, and others who are also engaged in such vocations as teaching, homemaking, work with Indians, retarded children, or psychotherapy.

Imre Domonkos.

Deer Trail, Colorado

We have a wonderful group of young folks working in our Meeting. A Junior Choir of 11 members, 6 girls and 5 boys from 8 to 11 years of age. Each Thursday evening we practice and they sing a "Special" every Sunday. They wear white capes. Two of the boys act as ushers. They will help present the Easter program at the Sunrise Services and also the 11 o'clock service.

Our Senior Choir consists of 17 Girls age 12-17. They elect their own officers within the choir. Usually all members are present each practice night, (Thur.) and on Sunday's. They have purchased blue robes and are working to pay for them by bake sales, tea towel sales, etc.

I have never seen a more faithful group of youngsters and can truly say of them "you have been faithful." In fact 3 of the girls have missed neither practice nor Sunday for 7 months! We have a wonderful pianist, Nellie Carver, who helps so willingly and faithfully in every way. We have a special song and offertory each Sunday.

Our Young folks also have C. E. each Sunday night. They work along with the Baptist young folks very often.

The Young people of Deer Trail Friends Meeting are most certainly working for the Lord and are doing much good for themselves as well as the community. May God bless them each one.

Albertine Jolly.

* * *

Opportunity for Y.F.'S.

A note from Marshall Sutton, executive secretary of Baltimore Yearly Meeting, Stony Run, informs us that the two Baltimore Yearly Meetings can use Young Friends this summer, visiting in local Friends Meetings in Maryland and Pennsylvania. All expenses will be paid. In addition, for Young Friends having skills in music and crafts, and having some knowledge of the Bible, there are opportunities to work on Vacation Religious School teams. This latter will pay as much as one could earn working in a summer camp, but it requires an interest in working with young children. Apply to Marshall Sutton, 5116 N. Charles Street, Baltimore 10, Maryland.

Notes

Announcements

Steve Wersan of Webster Meeting (Indiana Five Years) and Corinne Krekler of Elk Monthly Meeting (Ohio) were married at Maryville, Tennessee on August 30, 1954.

* * *

Bruce Krekler of Elk Monthly Meeting (Ohio) and Elvina Thomas of Harrisville, Ohio (Ohio) will be married at Harrisville on April 2.

* * *

Clara (Becky) Henderson of Poughkeepsie, New York and Wilmer Stratton of Montclair, New Jersey, will be married at Poughkeepsie in June, 1955.

* * *

Austin Wattles of Florida and Joan Dudley were married recently.

* * *

Phil Shore of New York Yearly Meeting is now doing alternative service at the American Friends Service Committee project near Sonora, Mexico.

Memorial Minute

Flushing Monthly Meeting in New York wrote the following Minute on the death of Ann Yarrow, an active Young Friend in New York.

The Flushing Monthly Meeting of the Religious Society of Friends will remember Ann Yarrow as a person of gentle simplicity and deep sensitivity. Her great concern for the feelings of others was expressed in a selfless attitude of attentive interest and desire to help. She was distressed with the evils of the world and directed her energy in preparation for and active participation in work for the recovery of God's goodness and loving kindness in life for the sake of her fellowmen. Her early passing from this life commits us to serve more faithfully among men for those principles to which we have dedicated our Religious Society.

Contributors

Mary Diamond is a member of New York 15th St. Meeting.

Carly Ayres is a member of Summit Meeting in New Jersey (New York Yearly Meeting.)

Carl Schnaitman is a member of the Waynesville, Ohio, Meeting.

Marshall Sutton is Executive Secretary of Baltimore Yearly Meeting (Stony Run.)

Prosper Van Meulebrouck is a member of Shrewsbury Meeting in New Jersey.

Ann Lank is a member of the Friends Meeting of Washington, D. C.

Molly Blackburn is a member of the Meeting in Columbus, Ohio.

Imre Domonkos is a member of the Friends Meeting in Oberlin, Ohio.

Albertine Jolly is Youth Director at Deer Trail, Colorado.

Ed Beals, Earlham student and active Young Friend, designed the Conference Poster reproduced on page 72.

About This Issue

This issue has been the responsibility of the Young Friends of Earlham College. The Editorial Committee consisted of Carl Schnaitman, Editor, Mary Heacock, Edith Otis, Joann Votaw and Ann Lank. Carly Ayres, chairman of the Publications Committee, has also been of great assistance in making up this issue.

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Make checks payable to John Cheezum, 729 Kirkwood Ave., Foxchase Manor, Phila. 11, Pa., and mail all subscriptions to him.

HAVE YOU TOLD US YOUR LATEST ADDRESS? Young Friends have a tendency to move about and to get married. Please notify us of new names and addresses.

The Young Friends Issue ends here.

Some Quaker Stories

Margaret Gibbons, Scotland's very acceptable visitor to America recently, wrote back to Friends here this story:

This past year has flown, and I have been kept very busy, visiting meetings here, telling Friends about Friends in America, and trying to spread the friendship and love I found among you. I'll never forget Meeting for Worship on Sunday morning (at Pacific Yearly Meeting) with you, when dear Andrew Erskine recited "Dear Lord and Father of Mankind" and then stuck at "Drop thy still dews of quietness." Do you remember how the **whole** Yearly Meeting joined in, and we said it together? A moment or two later Robert Simkin rose and said, "That's it—not one of us has the whole answer, each of us has a little bit, and if we are willing to give what we have, we'll go forward together." These two dear Friends will probably have forgotten, but I haven't—it is so very true.

* * *

Ada C. Brown of Russiaville, Indiana, sent in this story of a New London Friend:

In the days when the men and the women sat on opposite sides in meeting, Elizabeth Newlin for a long time sat head of the meeting on the women's side of the old meetinghouse at New London, Indiana. Elizabeth Newlin was known for the courage of her convictions and one of her convictions was on the subject of training children. At one monthly meeting session a Friend rose on the men's side to say that he had a complaint against Elizabeth Newlin. Elizabeth rose and spoke directly to him, "What is thy complaint against me, Friend?" "I hear," he answered, "that thee has been telling round that it is the fault of the parents if children do not obey." Elizabeth looked at him, then around at the Friends who were waiting in expectation of they knew not what. "I have said what thee complains of," she remarked quietly, "and I still think so." The complaint was pressed no further.

A Devotional Message

"Thou Art There"

By Richard K. Ullmann

Richard Ullmann, a German Friend now living in England, is presently visiting among Friends in the United States. Two helpful articles, "On Being a John Woolman Today" and "The Temptations of Christ," have appeared in this journal previously.

The days are becoming longer and warmer. Soon there will be spring and sun-shine and the birds will sing and the flowers blossom and the whole earth will please our hearts. And as sure as the season returns, there will return, in our meetings, the praise of God because he has created all that beauty and loveliness. Many messages and prayers will repeat it: can there be any doubt that there is a loving Father in heaven, who has made the grass so green and the sky so blue and man so happy? Thus we shall sing the glory of God in nature with loud exultation and shall worship Him with the joyous call: "Thou art there."

Quite forgotten the wearisome winter with its fogs and frosts and blizzards! On a wet and shivery day, when the light of the sun seemed too weak to penetrate the thick layers of clouds and everything looked and felt cold and grey and dirty and miserable—who of us could have easily stood up in meeting and have proclaimed that God is in nature, in "bad" weather as much as in "fine"? Who would similarly confess that he is present in the moments of misadventures and failures as much as in our happy hours and in our success?

True, when we witness difficulties and suffering the cause of which we cannot understand, we try to explain them as the hand of God. They seem to us evdence of his mysterious ways by which he tests or stirs or indeed punishes a human soul. The Book of Job tells us all about it. Some of us may have advanced even further in their knowledge of God: they may have reached the deep understanding of Isaiah and of his Songs of the Suffering Servant. God appears in their very tribulations, and they accept them for the sake, and in the manner, of Christ. They would therefore not complain about the limitations of nature and the imperfections of humanity, their own or that of others: the mystery of the Cross has unravelled for them some small parts of the eternal mystery that God is in the unpleasantness of life as much as in its pleasantness. They will not argue, as we so often do, that God is there *because* so many things are so beautiful, so well arranged, so enjoyable. On the contrary, they will say that God is there *in spite of* the fact that there seems so much ugliness, calamity, and natural injustice in the world.

It seems a somewhat narrow, man-centered view of God which needs reasons for believing in him. God becomes truly God when he is beyond all good reasons. The puritan teaching which, like Judaism before Job, connects God's presence with material success, as the fruit of piety, cannot answer the question why there is so much undeserved suffering and pain. Such people seem to ask, like those who questioned Jesus, whether the blind man himself or his parents had sinned and thus caused his blindness, instead of searching for the glory of God in the blind man's life. If we find God only in the humanly acceptable things, are we not trying to escape Him exactly where it is most needful for us to meet him?

The 139th Psalm has always been one of my favorites, particularly the verses seven to ten, where we read:

Whither shall I go from thy spirit? or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there.

If I take the wings of the morning and dwell in the uttermost parts of the sea:

Even there shall thy hand lead me, and thy right hand shall hold me.

Thou art there! Even though I make my bed in hell, Thou art there. Even in the valley of death and sin and destruction—Thou art there. But often we are so blind as not to see Him. We want more spectacular signs of the kind the Jews demanded from Jesus: signs like spring and sun-shine and bird-songs and flowers. We are so deaf as not to hear, through earthquake, wind and fire, the still small voice of calm. But all nature and history and all our human experiences, our joys and uplifts as much as our pains and, indeed, our sins are sufficient and valid signs of God's presence if only we make an effort to understand them.

The contemporary German philosopher, Karl Jaspers, has given much thought to what he calls "the reading of the cyphers." God, or as he says instead, "the Transcendent," communicates with us through every channel of the outer and inner world, particularly also in the extreme human situations which no man can dodge, such as suffering, guilt and death. It is not always easy for us to read these cyphers and thus to enter into full communication with God. But all the same, God *is* there, and every moment of life and world, and every thing or person may be such a cypher through which He speaks. Indeed, when we grasp him least with our senses and emotions, when it is quite impossible to make him an object of our thought and speech, we still may experience him in the very fact that he seems to escape our grasp. He is in that unresponding remoteness that we struggle in vain to overcome when we seek him. Even his apparent "absence" may be the cypher of his presence. For he is there when he is most hidden, and his concealment may be the cypher through which he makes himself known to a man struggling in vain to get behind that concealment. Alas, we are often like illiterates, unable to read the cypher through which God communicates with us.

Indeed, God is not truly "there" when we talk about him as we do in lectures and articles and often in our meetings for worship. He is there when a man meets him face to face, when—as Martin Buber has explained—He is no longer He but Thou. "He" is never there, but "*Thou* art there."

How can I express what seems inexpressible? Let me try it this way:

If I reach out to touch thy presence, thou art there.

If I feel abandoned by thy absence, behold, thou art there.

If I know nothing of thee and will not believe that thou art here or at any place between heaven and hell:

Even in my disbelief I shall find thee and shall discover thy countenance in the abyss of my denials.

Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the night are both alike to thee.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Ind.

Cradle of Our Faith, A Pictorial Journey Through the Holy Land, by John C. Trever; Newsfoto Publishing Company; 86 pages; $3.75.

I have never seen anything quite like this book, nor anything for Bible lovers and for those interested in the Holy Land more beautifully and interestingly arranged. It has been called "A Mighty Mosaic of Faith," portraying seventy-five natural color photographs which help to make one feel that he has been on a real journey through the Holy Land. One is helped to realize that Jews, Catholics, Protestants and Moslems all feel this land to be a sacred spot, and spokesmen from each of these faiths contribute introductory statements.

The descriptions that go along with the pictures are very enlightening and were very well written by the Biblical scholar, Dr. John C. Trever, who is now professor of religion in Morris Harvey College, Charleston, West Virginia. As a student in the American School of Oriental Research, he spent eight months during 1947 and 1948 in the Holy Land, and had the thrilling opportunity of being among the first to see and recognize the importance of the famous "Dead Sea Scrolls," which were discovered in a cave by Bedouins in 1947. The story of this discovery, with pictures of two of the Isaiah Scrolls, and all the other Biblical background descriptions and admirable pictures make the book well worth the price. The book is a project of the United States Junior Chamber of Commerce functioning through its Religious Activities Committee.

R. Furnas Trueblood.

* * *

Tomorrow Is Today, by James H. Robinson; Christian Education Press; 177 pages; $2.00.

James H. Robinson, one of this country's leading Negroes, writes of the two great problems which America must face and find adequate answers to in the present tense international situation. Pastor of the Church of the Master and Director of the Morningside Community Center in New York, he is admirably equipped to travel in an honest, humble and Christian way through many of the countries which are involved in the rising storms of nationalism and racism.

Readers of *Tomorrow Is Today* will find a restoration of faith in the ability of a Christian to speak to all peoples. Friends must heed this timely concern for a new look at the problems of Asia and Africa from a new point of view. Many Friends were impressed by Robinson's messages at Earlham College and the Cape May General Conference.

John and Lois Sexton.

* * *

One of the most widely read articles appearing in *The American Friend,* Lauren King's "Better Buchenwald than Hiroshima," has been reprinted for a second time and is available in a well-designed pamphlet from the Board on Peace and Social Concerns, 101 S. 8th St., Richmond, Indiana, at ten cents a copy. Lauren A. King is a professor at Muskingum College in Ohio and a member of Ohio (Damascus) Yearly Meeting. His article is a searching analysis of the choices offered modern man—participation in a Buchenwald or suffering in a Hiroshima.

HUASTECAN INDIAN—MEXICO

Poverty stark and bare his sorry dole,
His degredation ground these aeons long
Into the fibers of his stolid soul—
He plods his weary paths without a song.
Head-strap and burden strain his neck and thighs;
Pathos and wonder crowd his puzzled stare
As wealth and pride drive past his tired eyes
Leaving to him his yearning, his despair.

Yet once his race was proud and brave, and life
Was glad. Creative things of Mayan art
Engaged his slender hands—without the strife—
And room for love was in his kindly heart.
What power is there to help this man to stand,
Restore nobility, and let his soul expand?

T. Moore Atkinson

SCULPTOR OF SELF

Man, the sculptor, can shape his life,
Hewing his marble to nobler form;
With exquisite chisel and delicate knife
And pitiless hammer he finds the norm.

He seeks his beauty at cost of pain:
Out of His weakness, Lo the limb!
The flesh must go and the spirit gain
As the sculptor pares to the essense of him!

Margaret L. Law

UNDERSTANDING

Across
The aisle at school—
Across the years of life—
How cool is friendship's hand upon
The heart!

Vida R. Pribbenow

THE SILENCE OF HEAVEN

"And there was silence in heaven." Rev. 8:1.

Oh, that must be a silence holding wonder
When (harping hushed and hallelujah stilled)
The holy city lies in muted splendor
Till every distant thoroughfare is filled
With solemn calm, while no least leaf is thrilled
Upon the Tree by winds of God. And under
Its boughs of green, no overplus is spilled
With that familiar sound—fruit falling thunder.

Oh, God, our shabby silence seems like riot
Beside Your deeper, holier, heavenly quiet.
Oh, come to us and hush this babbling cry
Within our hearts. Replace it with the sigh
Of satisfying stillness—with small traces
Of golden silences from golden spaces.

Edna Beiler

On Christian Frontiers

Edited by Wm. Merton Scott

Raising Our Religious Standards

The level of a civilization can be measured by how a people or nation treats its unfortunates. Thus we consider it progress of civilization that the revival led by George Fox and continued by the Wesleys aroused concern and programs of care for prisoners, the mentally ill, orphans and others in need. Later this same Spirit led to sacrificial efforts in behalf of slaves and those who were victims of war and oppression of any sort.

Friends are glad to be known as pioneers in these fields and are vocal in their desire to serve as reconcilers in world tension. We carry out huge programs of war relief, and work camps, and spend thousands of dollars, annually in mission fields. But let us look again at that which we ought not to have left undone.

There is among us a Friend, advanced in years, seminary trained, lifetime spent as an able Friends pastor. Physically and perhaps psychologically he is no longer able to be spent in pastoral ministry as in previous years. All his working years have been spent as an underpaid servant of the Society and he has no savings or security of any kind. Too old for the retirement plan and for the program of government Social Security (has government been more sensitive to need than have Friends?), this Friend is unable to retire from pastoral work. The pittance from Yearly Meetings does not even pay a winter's fuel bill.

What can this man do? Obviously, this description fits a great many ministers in several Yearly Meetings.

What can the meetings do? Weaker, smaller meetings get this kind of leadership and, lacking a dynamic, forceful program, become weaker, offering no challenge to young people to dedicate their lives to the great task Friends should be doing together.

But it is not merely these stalwarts of God who are left to wither and struggle until the physical body breaks. The requests coming to our offices regarding a home for the aged indicate this entire area of aging people has had too little attention from Friends.

Almost one out of every ten persons is above 65 years of age. By 1975, it is likely that this percentage will be doubled.

I have just surveyed the homes for the aged which Friends have. Among the various Yearly Meetings of Friends we find three types of homes and a fourth institution projected.

(1) *Boarding homes.* Examples of such a home are The Lauramore Home in Richmond, Indiana, and Waynesville Home, Waynesville, Ohio. These provide primarily living arrangements for older Friends who are still working or in some cases have sufficient funds to pay their room and board.

(2) *Homes for the Aged.* There is considerable variation within this category as to size and type of home. The majority of these homes are under the direction of Philadelphia Yearly Meeting and have been developed in the older, more closely populated areas of the country. The following is a list of such homes.

Trenton Friends Boarding Home, Trenton, New Jersey.

Friends Boarding Homes of Western Quarterly Meeting, Pa.

The Greenleaf, Moorestown, New Jersey.

The Harned, Moylan, Pa.

Friends Boarding Home of Newton, Pa.

Stapely Hall, Philadelphia, Pa.

Abington Friends Home, Northtown, Pa.

Barclay Home, West Chester, Pa.

The Pennsbury, Philadelphia, Pa.

The Estaugh, Haddonfield, New Jersey.

The McCutchen, North Plainfield, New Jersey.

Huntington Home, Amesbury, Mass.

Walton Home, Barnesville, Ohio.

The McCutchen North Plainfield, New Jersey, is the one for which New York Yearly Meeting is in the process of raising $45,000 to complete alterations to make it completely suitable.

(3) *A bungalow-cottage community* is being established as "Quaker Haven," California Yearly Meeting development for aged ministers and missionaries on a plot of an acre of ground deeded to the Yearly Meeting. Five cottages, four rooms each or duplexes have been constructed. The fifth is primarily a bungalow with a common reading room, library, assembly room and community laundry included. In this assembly room is a TV set for the use of people living in Quaker Haven Community. It is expected that eventually there may be twelve such cottages. The Yearly Meeting foundation or board of managers is in charge of admissions, upkeep, etc.

There is a nominal rent of $25.00 per month established for the cottages with a discount of $1.00 per year of service within the Yearly Meeting. Also individuals may do some work on the grounds. On one Sunday in December each year an offering is taken over the entire Yearly Meeting to help support the Quaker Haven Community.

(4) Philadelphia Yearly Meeting is in the process of raising funds to construct and establish a *home for confused elderly Friends*. ". . . a home for guests in our boarding homes . . . who become mentally confused by advancing years. This concern had its origin in our desire to separate these confused people from the normal old people in order that the latter may have the opportunity to enjoy the kind of old age for which they are fitted and also to provide a home in which the confused elderly people may have the kind of care that Friends would like to provide . . . cost approximately $300 a month . . . due to the very high cost of attendance.

". . . The Committee's present activity is, and has been for several years, entirely devoted to raising the necessary funds to provide the proposed home for confused elderly people. So far, we have raised about $76,000 in cash and bequests in the wills of living persons total in the neighborhood of $300,000. The Comimttee feels that a start might be made when the available funds reach approximately $600,000.

"Perhaps the greatest tragedy occurs when a guest of one of our boarding homes is already paying in that home all that is possible and he or she or the family is faced with a tremendous additional expense involved in caring for these people in nursing homes when it becomes necessary to remove a confused person from our homes because of the disruption. This frequently results in the necessity for transferring these people to

blic mental institutions. This is ry undesirable because these ople are not crazy and have ıg periods of compelte lucidity. 'Friends Hospital has very large ɔunds and a home established on ɐm could be compeltely segre- ted from the mental hospital if it ɔuld be finally decided to locate ɐ home on this property." These homes are filled to capaci- and have waiting lists. What ght to be done?

Correspondence

uarterly Meeting Discussion

the Editor:

At a recent Quarterly Meeting it ıs decided to do some serious nking about what we could do ward revitalizing our Meetings. The article "Revitalizing Our arterly Meetings," by Marlin wson, was read at the meeting. discussion of that, "Marks of a tal Meeting" and "Re-Thinking arterly Meeting," appearing th it in *The American Friend* December 2, 1954, is scheduled our next Quarterly Meeting.

We are supplying each Clerk of ɐ Monthly Meetings in this ıarter (Center Quarterly Meeting Wilmington Yearly Meeting) th a copy. We are suggesting that ɐ articles be kept in the various inute books" for ready reference.

Matthew S. Schneider.
ıcinnati 20, Ohio.

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African Essay Used

ın the November 18 issue of *The ıerican Friend* vou printed "An rican Essay on Peace" by James ad. As you will remember, James ad wrote an introduction to a ɔrint of a statement written by African member of the Inter- tional Seminar held in Switzer- ıd last summer.

't seems to us a particularly fine tement and some of the College ɔretaries in regional offices have ɔressed interest in having copies it to use as they discuss the in- national Seminar Program with eign students and with other ɔsons interested in this kind of ɔgram on college and university npuses.

Nora R. Booth.
ɔector, International Student Program
ıerican Friends Service Com- nittee
iladelphia, Pennsylvania

Aid to Schools

To the Editor:

When the food area of the Great Plains was taken over in 1787, President Jefferson set aside for school purposes 640 acres of land in each township therein. President Jackson is the only one to have had no public debt, but a surplus in the federal treasury. He used $36,000,000 to build schools. This started the "little red schoolhouses." Abraham Lincoln set aside over ten million acres of federal land to build land-grant colleges, which now spread across our country. These great Americans set their approval on federal aid to education.

The poor and the opulent do not live near each other; consequently, the duty of the one to the other cannot be effected except on a federal basis of aid.

Everyone must take up this concern with his officials in Washington, D.C. William Penn admonished us that politics is a religious duty. Thomas Jefferson, the great political scientist, said, "Give your legislators no peace." Politics is not beneath us. How can a person become unclean by cleansing?

The proposed use of billions of dollars for roads seems unbalanced in relation to the small federal aid to schools. Shall we have illerates driving on boulevards?

The suggested Federal Aid to Education in the form of loans to school units allows the wealthy to escape their duty, and in addition enriches them by the interest on the loans. The school problem will be only delayed by the period of time the bonds will run.

Howard J. Bourne.
Portland, Indiana

The Importance of Silence

Spoken words, if inspired by the Spirit, can contribute to a realization of the presence of God in a meeting for worship. But it is the silence at opening of meeting and the silences between messages that are more important than words.

For it is in the silence that we lift the words which have been spoken, and the unexpressed thoughts of our hearts before God in submission to eternal truth and love, and await the revelations of the Inner Light.

It is in the silence that we become aware of the immediate presence of God, and worship Him in wordless communion of Spirit.

It is not a sobering thought that if any one speaks too long in a meeting of worship or if too many speak, we do not leave time for God Himself to speak in the silence?

James Myers.
New York City

Beatitudes of Satan

Blessed are the poor in spirit, for some people don't want much anyway.

Blessed are they that mourn, for they brought it all upon themselves.

Blessed are the meek, for they make good employees and servants, especially "old time Negroes."

Blessed are the pure in heart, for they make good customers.

Blessed are they which are persecuted for righteousness sake, for maybe they will learn better some day.

Wade W. Mackie.
Goldsboro, N. C.

Spiritual Aid

The words of the Psalmist, "I looked on my right hand and beheld, but no man would know me; refuge failed me, no man cared for my soul," have reverberated down through the ages. Men have been classified as felons for conscience' sake. In some cases they have been despised and rejected men, as Christ was. Possibly the remembrance of the words of counsel, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," partially caused concern among the members of Fairfield County Friends Meeting to hold meetings in the Federal Correctional Institution in Danbury, Connecticut, where conscientious objectors were imprisoned from time to time during World War II.

Permission was granted them and volunteers carried on during the period; they then began again at the beginning of the Korean affair when C.O.'s were again being sentenced to Danbury. Concerned Friends from Westchester County Meetings have also been included in the project. All who have attended have had an opportunity to realize the value of the words of the Master, "Where two or three are gathered together in my name, there am I in the midst of them."

Nathaniel E. Cronk.
Pleasantville, N. Y.

The Sunday School Lesson

By Russell E. Rees

April 3

The Cross and Christian Discipleship

John 12:20-26, Corinthians 5:14-19

Dr. MacGregor has pointed out that the triumphal entry shows the homage paid by the Jews to Jesus, and the story of the Greeks coming to him indicates the homage of the Gentile world. John makes much of the incident, and indicates that for Jesus it was a turning point. Immediately Jesus says, "The hour is come." At least twice before he had turned away from trouble saying, "My hour is not yet come." Was it that with the appearance of the Greeks, Jesus saw his message ready to reach out to the entire world?

The verses which follow seem to fit in here exactly. The hour is come, for what? Surely there is no turning back now. To try to save your wheat now is to miss the harvest. Only by falling into the earth and dying is the wheat multiped. Also it follows that any man who merely tries to save himself will lose all. The man who says, "I knew you were a hard man . . . and I hid my talent in a napkin," surrenders his right even to the original talent. "The selfish," says MacGregor, "are always miserable."

"The cross is not a piece of wood, the splinters of which will work miracles; it is a way of life, based upon the deepest realism." It is far better to die in the cause of truth than to live a hundred years in selfishness. Longevity is no boon in itself, it is only when meaning is put into life that it is satisfying.

The Corinthian passage is one of the great Pauline statements of the Christian faith. "For the love of Christ controls us," that is, the love which Christ has shown and demonstrated in his death, holds back any boasting on our part. Because of this, we no longer know men "according to the flesh," that is just as men, but we know them as redeemed in Christ. This is a very high conception of the meaning of redemption, that men are new creatures in Christ, that everything is now new and different. We are indentified with Christ,—"For me to live is Christ"—and the life that we now live we live in Him.

It is not enough to say that men are saved from something. Men are not left empty houses, by Christ's redemption, they are reconciled to God, they are his Sons in all the full meaning of that word. And being reconciled they become reconcilers, the very ministry of reconciliation which they have seen in Christ, is passed on to them.

The *Interpreters Bible* says. "A man who is being swept down to death in a raging stream may be saved in spite of himself. But we cannot be saved from sin in spite of ourselves. We can be saved from the death of sin only as our souls are awakened to desire the new life and to cooperate with Christ in our salvation."

A critic of Protestantism once said that we have taken the cross off our churches, and put a weather vane instead. We are, he thought, more interested in finding which way the wind is blowing than in witnessing to the love of God as revealed in the cross. Now it is not just crosses instead of weather vanes we need, but a real sense of the meaning of the life and death of Christ, and a commitment to Christ with all our hearts.

Questions: 1. In what way is the cross essential to life? Do you think of the cross as an accident, the result of a miscarriage of justice, or as something involved in the nature of God and his dealings with men?

April 10

Our Assurance of Eternal Life

I Corinthians 15:3-10, 53-58

It cannot be said too often that Christianity began in a life and an event. It was not a cunningly devised fable; it was not a carefully worked out theory. It was this that our hands have handled, this that we have seen with our eyes. Men and women of sober judgment were convinced by the whole panorama of events that God had vindicated the word of Jesus, by a final mighty act of resurrection.

Paul presents three kinds of evidence for his faith in the resurrection. 1. The resurrection is part of the total Gospel, the Good News of the Kingdom. 2. It was according to the Scriptures, and of course this means the Old Testament, as the New was not yet written. 3. On the word of several witnesses, who testified that they saw the risen Lord. Now there is a least one other, and very convinc ing proof, that is the birth of th Christian church, which sprang ir to life, out of the bitterness of des pair.

One glance at Paul, erstwhil Saul, persecutor of the Christian: is evidence of a kind. And fror that time to this, men and wome have taken hold of this faith, an found their lives transformed.

Much of man's fear of deat traces to two wrong attitudes, firs to his slavish devotion to the bod as the supreme good, and secon to his lack of faith in a God who i really able to deal with the tremer dous forces of the universe. Paul language is not simple, and perhap it is never simple to put this ide into words, but it is necessary t see that as long as we put our cor cern in these perishable bodies, w shall stand in fear. It is only whe we understand the meaning of th imperishable nature of the spir that we stand in hope.

The idea of eternal life comes ir to greater prominence in the Fourt Gospel, and here John talks, not s much about the Kingdom of Goc as about eternal life. But for Joh this eternal life is not so much duration as a quality of life. Th instrument of transition from th temporal to the eternal life, is nc death, as had sometimes been sup posed, but the new birth. Me therefore began to live in an eterna manner here and now, and havin done so, death held no longer an terrors, for the Christian had a ready gone beyond the reach c any harm from mere physica death.

Our ideas and practices are sti too pagan. True we do not put foc in our tombs, as did the ancient but we do try in every way w know to give permanence to th body, even in death. We find it har to believe that in a profound sens the death of the body is the liber tion of the spirit. When we do acti ally believe that we can say wit Paul, "Death has been triumphan ly destroyed."

Questions: 1. Can you tell what immc tality means to you? Where did you g your ideas of life AFTER death? Are th truly Christian. What do you thi about "life" BEFORE death? 2. Wh criticism would you make of our usu practices? Do they reflect the Christi faith about death?

Lessons based on "International Sunday Sch Lessons; the International Bible Lessons i Christian Teaching," copyrighted 1951 by t Division of Christian Education, National Cou cil of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Robert Spencer Meyer, thirty-four-ars-old Presbyertian minister and di-ctor of McKim Center in Baltimore, s been named "Outstanding Young Man 1954" by the Baltimore Junior Associa-n of Commerce. McKim is a joint Pres-terian-Friends project. John and Lois rbes Sexton, well-known young Friends, e also associated with the McKim nter and Boys Haven.

* * *

California Yearly Meeting's Mission ard has extended a call to David and ristine Peterson to the mission field Guatemala. The Peterson's home urch, South Marion Friends Church ndiana) has offered to pay $1600 a year r five years on their support over and ove their regular commitments to the nerican Friends Board of Missions.

* * *

The annual Pastors Short Course for inisters and Christian workers was held William Penn College February 28 to arch 5, Dr. Everett L. Cattell, Friends inister and missionary on furlough from dia, was the evening service speaker. asses held during the day emphasized eaching techniques, ministerial ethics d interdenominational relationships. peakers included Dr. Anna L. Spann of niversity Park, Charles O. Whitely of rinnell, Worthy A. Spring and Guilford reet of New Providence, and DeWitt ster of Marshalltown.

* * *

The Quaker High Sunday school class Carmel Friends Meeting in Indiana re-ntly "adopted" a student in the Lyndale rls Home in Jamaica. Lucille Jankie, East Indian preparing herself for rsing, will be supported by the class ring the coming year. Carmel Meeting s had several contacts with Friends in maica. Sadie Vernon, Director of the me, visited in Carmel last year, and o members of the Quaker High class, ary Ann Coover and Lottie Carey, spent veral weeks assisting with the operation the Lyndale Girls Home last summer.

* * *

Elmore Jackson, who returned on Jan-ry 3 to the direction of the Quaker ork at the United Nations, has been ked to serve as a member of a special oup established by the Council on reign Relations (New York) to help im-ove United States-India relationships. ne Indian Council on World Affairs has t up a parallel group and the two groups ill cooperate on a common program. rthur Dean, who represented the United ates on the Korean Truce negotiations, d Henry Wriston, President of Brown niversity and of the Council on Foreign Relations, are serving as co-chairmen of the American group.

* * *

The annual meeting of the Rural Life Association will be held in Richmond, Indiana on Saturday, March 19. A business meeting will begin at 10 a.m. at West Richmond Friends Meeting. At 1:45 at the College, Robert Ziegler of New Windsor, Maryland, will speak and show slides on his recent trip to Afghanistan for Heifer Projects. James Thorp, director of soils research at Earlham College who has recently returned from Australia, will show slides and discuss his work there. An informaal discussion with James Thorp and Robert Ziegler on agriculture, rural problems and technical assistance will close the meeting. All interested persons are invited to the meeting.

* * *

University Friends Meeting in Wichita, which has shared in many ways the work of the Friends Mission among the Indians at Council House, Oklahoma, heard Lawrence Pickard, director of the work, at a School of Mission program on February 13. Lawrence Pickard, who is trained in agricultural economics and farm management and has previously served several rural churches, has been at Council House since 1951. His contribution is not only as a spiritual leader but as a trained agriculturalist. Lucille Pickard, a religious education major, saw her dream of a loom house for the weaving project become a reality last summer through the efforts of Young Friends, some of whom came from the University Meeting.

* * *

Charles S. Ball and S. Arthur Watson of William Penn College visited in Washington D.C. for four days in January, where they contacted Penn alumni and friends in addition to attending the annual sessions of the Association of American Colleges. While in Washington they called on Vice President Richard Nixon, who was a student of Arthur Watson at Whittier College. Among the Pennites at the Penn College meeting held January 11 in Washington were three ex-faculty members, Dr. Madeline Foreman, Representative Don Hayworth, and Dr. Myron Anderson; and two staff members of the Friends Committee on National Legislation, Jeanette Hadley ('29) and Herbert Standing ('50).

* * *

The T.Y.F. Class at First Friends Meeting in Richmond, Indiana, has received an appreciative response to the taped program they sent to the Friends Africa Mission in Kenya recently. The recording contained a complete Sunday morning service including a sermon by Norval Webb, together with music by the choir and personal messages from members of the T.Y.F. class. The tape was played for the staff of the Friends Africa Mission in Kaimosi and also for students at Friends schools. African Friends especially appreciated the First Friends Choir's singing of *Balm in Gilead*. That spiritual was one which an African Friends choir has recorded on a tape previously sent to the T.Y.F. class at First Friends. The class plans to send other recordings by tape to Africa to strengthen this Friendly contact.

* * *

A bill proposing the issuance of a special postage stamp to honor Bowne House at Flushing, Long Island, New York, was introduced in Congress recently by New York Representative Henry Latham. Bowne House, a frame dwelling built in 1661 by John Bowne and one of the oldest places of worship in the United States, is notable in church annals because its owner, defying Dutch Governor Peter Stuyvesant of Nieuw Amsterdam, permitted Quakers to meet there in 1662. Arrested, imprisoned and finally banished to the Netherlands where he was eventually tried, Bowne was exonerated and permitted to return to America. Netherlands authorities also sent Governor Stuyvesant a "citation" which, in effect, told him to leave the people of Flushing alone, thus establishing the community as a refuge for persecuted persons. Thereafter, Quakers met unnmolested in Bowne House until the growth of the group made it necessary for them to erect their own meeting house in 1694, the first in the colonies outside Pennsylvania. The House was dedicated in 1945 as a national shrine to religious freedom and tolerance.

Friendly Fellowship

High Point, North Carolina — On the site of the new Meetinghouse in High Point, on February 20, approximately 400 Quakers assembled to break ground. The crowd made a big semi-circle around the central rising knoll. Near the center were the loud-peakers so that all far and near could hear the presiding officer, Ed. R. Mendenhall, clerk of the Monthly Meeting, and the other speakers near his stand. An atmosphere of joy and courage pervaded, with gratitude to God, who had led us with faith and harmony through six drives for the necessary funds.

Introductions included the visiting Friends, Algie I. Newlin, clerk of the Yearly Meeting; Seth B. Hinshaw, executive Secretary of the Yearly Meeting; Clyde B. Shore, the Yearly Meeting treas-

Erika Zintl, an American Friend, chats with Dirk Meynen, a leading member of Netherlands Yearly Meeting during a tea held for the Friends World Committee Executive meetings in London in January. Erika Zintl, chairman of the 1951 Young Friends Conference, is a representative of the American section F.W.C.C. to the London Executive during her year of study in London. Dirk Meynen will be in the United States next fall for the Five Years Meeting sessions October 20-26, and the Friends World Committee meeting following.

urer; the architects, building contractors the former owner of the land, and various Friends who had worked long and faithfully to make the dream come true.

After Scripture reading by Seth Hinshaw, the following officials made brief and sincere speeches: A. Scott Parker, chairman of the Trustees; Horace S. Haworth for the Finance Committee; John W. Clinard, vice-chairman of the Building Committee; Joseph D. Cox for the Worship Committee; Anna Mendenhall, chairman of the Bible School Committee; Groome Fulton Jr., clerk of the Young Friends; Lelia T. Clinard, president of the Womans' Auxiliary; Silas B. Casey, vice-president, Quaker Men of the Meeting.

Long handled shovels were brought forth. R.R. Ragan, our senior donor, handed one to Cecil Haworth, our minister, and Esta, his wife, who dug the first shovel full. The next day work began power shovels were soon on the job.

The Monthly Meeting of the week preceding had a glad surprise in the gift of $25,000.00 for an organ from Elvira Lowe Smith, a non-resident member.

Alice Paige White.

* * *

DENVER, COLORADO — Penn Quarterly Meeting was an especially joyous occasion on February 12 as it was held in the newly completed Denver church building. Somehow all of those present seemed to be imbued with a forward and upward-looking spirit which the freshness and beauty of the building tended to impart. The business was conducted in a harmonious manner. Tribute was paid to the memory of two members of the quarterly meeting, Laura Hurt and Josephine Honold, who passed away in January. Clerks and departmental chairmen were appointed for the year 1955-56. Evalena Macy will continue to serve as clerk of the Ministry and Oversight body and Ava C. Maris was reappointed clerk of the Quarterly Meeting.

Over three hundred persons attended the dedication services for the new church at Denver held on Sunday afternoon, February 13. T. Clio Brown; General Superintendent of Nebraska Yearly Meeting, gave the dedicatory sermon.

Katherine Honold.

* * *

CHICAGO, ILLINOIS — Chicago Meeting was privileged to have Anna Brinton, recently returned from two years in Japan, speak to us on February 20 about the work there in which her husband, Howard Brinton, and she participated. She spoke of the people, their work under great difficulties, the zeal of the young people, of different Friends Meetings, and the splendid work of the American Friends Service Committee. She also showed pictures of Japanese children.

At the close of the meeting with Anna Brinton, refreshments were served, after which a large group met to continue a study and discussion of the Gospel of John, under the leadership of Russell Rees.

The Peace Committee of Chicago Monthly Meeting is receiving contributions to send one of our members, George McCoy, to Washington, D. C. to interview Co gressmen regarding Universal Milita Training.

Emma Hill Hadley.

* * *

LOS ANGELES, CALIFORNIA — Pa Hutchinson, editor of the *Christian Ce tury* will be the Keynote speaker Mar 12 at a Southern California conference discuss "Should America Adopt a UM Compulsory Reserve Program?" The mee ing will be held from 2:00 to 5:00 at t University Methodist Church. Sponso of the conference include representativ from church, education, labor and bus ness, among whom are Bishop Jam Baker and Bishop Gerald H. Kennedy the Methodist Church, President Haro D. Fasnacht of La Verne College, A. Lunceford and George B. Roberts of t CIO, Jerome W. MacNair, an attorne Robert B. Pettengill of the Americ Civil Liberties Union, Wilson Riles of t Fellowship of Reconciliation, Donald Spitler of California Yearly Meeting a H. Randolph Pyle of the American Frien Service Committee. The meeting is outgrowth of the work of the Committ against Universal Conscription in Peac time, which includes members from so of the above groups including the A.F.S. and the Friends Committee on Legislati of Southern California.

Elinor Ashkenazy.

* * *

WHITTIER, CALIFORNIA — Recent speal ers to groups of the First Frien Church at Whittier have been Margueri Carter, representing Gospel Recordin and showing Joy Ridderhof's colored pi tures of India and the Far East at t first session of the annual School of Mi sions, and Anna Brinton, who spoke a group as she returned to Philadelph from a two year visit to Japan and Kor

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BIRTHS

COLLETT—To Charles and Rebecca Niars ollette of New Burlington, Ohio, a aughter, Nancy Lou, on February 16.

HARVEY—To Elmer and Mary Alice arvey of Minneapolis, Minnesota, a aughter, Edith Gail, born February 10.

NEWMAN—To J. Brownie and Jeanne S. ewman of Baltimore, Maryland, a aughter, Ann Bradley, on February 11.

PATZKOWSKI—To Quentin and Wanda atzkowski of Pueblo, Colorado, a aughter, Janice Irene, on January 25.

RUSSELL—To Elbert and Alice Cruikank Russell of Oaks, Pennsylvania, a aughter, Gwendolyn Marie, on Februry 17.

SOMERVILLE — To Duane and Lucille omerville of Xenia, Ohio (New Burngton Meeting) a son, David Bryan, on ebruary 9.

SOMMERS—To Charles and Carolyn ommers of New London Friends Meetg, Indiana, a son, Edward Leon, on ovember 16, 1954.

STANFIELD—To Harold and Mary Elizbeth Farr Stanfield of New Burlington, hio, a daughter, Deborah, on February

MARRIAGES

BARDEN-CRABTREE—A. Myrtilla Crabtree Methuen, Mass., to George N. Barden Reading, Mass., on February 19, at e home of Dr. Arba J. Marsh, the pasr officiating.

BATEMAN-KAY—Carolyn E. Kay, daughr of Rebecca and George Kay of Lawnce, Mass., to Philip G. Bateman, son Carolyn and George Bateman of ethuen, Mass., at Grace Church in awrence on January 30.

WEDDING ANNIVERSARY

FIDLER—Ed and Cecil Fidler celebrated eir fiftieth wedding anniversary on nuary 25, at Winchester, Indiana. Ce- l Fidler is a member of Winchester eeting.

DEATHS

BULKLEY—Mary L. Bulkley, on January , at Glens Falls, New York, aged eighty-ven. She was a devoted member of ie South Glens Falls Friends Meeting. uneral services were held with Herbert . Pettengill Jr. in charge. Burial was the Grandville Cemetery.

FARLOW—Edwin Orliff Farlow, at his me in New London, Indiana, on Janary 29. He was born February 4, 1882 Orange County and when a small boy me with his parents, Lindley and Mary arlow to Howard County. In 1907 he as married to Pansy Thompson of New ondon. For a number of years he was most successful farmer and fruit grow-, also working for the Farm Bureau. e was a birthright member of the New ondon Friends Church, and a faithful orker. His service in Christian Educaon work, both as an inspiring Bible acher and a dynamic superintendent, ft a lasting influence in the community. Surviving are Pansy Farlow; five children, Herbert A., Joseph T., and Max L. of New London community, Ward Robert of Bridgeport, and Mary Ransopher of Russiaville; eleven grandchildren; two sisters, Lois Ingles and Lilith Farlow of Kokomo. Funeral services were held with Clyde Watson, pastor of New London Friends Church, in charge, assisted by Norman Young of Kokomo.

HONOLD—Katherine Josephine Honold, on January 5, at Denver, Colorado. She was born in Brooklyn, New York, July 1, 1877, to Andrew and Mary Louise Valentine. She was educated in Brooklyn and always retained her interest in the arts and music. In 1905 she moved to Denver and on July 29, 1917 she was united in marriage with Fred J. Honold. She was a member of Denver Friends Meeting and for a number of years served as chairman of the Stewardship Committee in the Monthly Meeting and also in Penn Quarterly Meeting. Her particular interest was in the United Society of Friends Women and in the American Friends Service Committee, for which she worked with enthusiasm as long as health permitted. She was secretary of literature and a valued member of the program committee in the Society of Friends Women and completed the reading course each year. Surviving are her husband, Fred J., and her only child, Katherine Honold, who ministered to her mother with loving devotion.

HURT—Laura Betts Hurt, on January 16, at Fort Collins, Colorado. She was born in Iowa June 5, 1899 to William Elza and Abbie Hoag Betts. She completed her education in that state, graduating at Penn College and after attending library school was for some years the librarian at Penn. In 1942 she went to Denver, Colorado, and on August 4 was married to George C. Hurt. Since that year she has been active in the Denver Friends Meeting. For several years she served as superintendent of the primary department in the Church School, giving particular attention to study and training according to Friends principles. She was used on various committees in the Monthly Meeting and was an elder at the time of her death. For some years she was Recording Clerk of Penn Quarterly Meeting on Ministry and Oversight, chairman of Religious Education for the Quarterly Meeting and a member of that committee in Nebraska Yearly Meeting. George and Laura Hurt moved to their ranch near Fort Collins in 1949 but retained interest and membership in the Denver Meeting. She was vitally interested in the Society of Friends Women and rarely missed a meeting. She served the group as treasurer for eight years and in 1951 was their appointed delegate to the Triennial Conference at Marshalltown, Iowa. Surviving are her husband, George C. Hurt, her brother Henry Betts of Des Moines, and aunt Alice Hoag Cook in Iowa, together with two stepsons and their families, Russell and Robert Hurt in Colorado.

JENKINS—Esther Jenkins, on February 19, at the Pacific Home in Hollywood, California. She was a former resident of Whittier and a member of the Friends Church. She was born in Harrison County, Ohio, January 24, 1873, and moved with her parents to Oskaloosa, Iowa, in 1884. She was a graduate of Penn College and served as an instructor on the faculty for a number of years, later taking a similar position with the Cleveland Bible Institute in Ohio. In 1913 she married Willis Jenkins, a clearance engineer with the Pennsylvania Railroad in Pittsburgh. Upon his retirement in 1929 they moved to Whittier. She is survived by her step son, Clyde Jenkins of Henderson, Nevada, Rev. Arthur T. Kent, Methodist minister in Wilmington, California, and other relatives in the East.

KRUG—Matilda S. Krug, on February 10, aged eighty years. She was a member of Homewood Friends Meeting in Baltimore, Maryland.

SPIVEY—Warren William Spivey on February 1, at his home near Belvidere, North Carolina, aged seventy-three years. He had been in declining health for eight years. Se was a valued member of Piney Woods Friends Meeting, serving as an elder for several years. As long as health permitted he was faithful and punctual in his attendance at meetings for worship and business. Surviving are his wife, four sons, three daughters, two sisters and eleven grandchildren. Funeral services were held at Up River Friends Meeting with D. Virgil Pike in charge assisted by Elizabeth White and James Rahenkamp. Interment was in the Up River Cemetery.

FRIENDS WANTED

Our community is providing wide open opportunity for teachers and school administrators at the elementary school level and we are interested in getting good Quaker leadership in education to come to our community. At present a cafeteria manager, school administrators and teachers are needed. Applicants may write to T. Eugene Coffin, 12211 So. Magnolia Avenue or to Louis Zeyen, a member of our Church, c/o Alamitos School District. 12012 So. Magnolia Ave., Garden Grove, California.

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—Henry David Thoreau

Richard McFeely, Principal
Box 350, George School, Penna.

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Telephone TR 6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed, Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Gainesville, Florida — Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School 9:45; meeting for worship 11:00; evening worship and youth activities 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana — First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana — Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville, Florida — Meeting for worship every Sunday at 11:00 a.m. in the YWCA. Clerk, Mrs. A. O. Conduitte, 5202 Fremont St. EV 7-1472.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716.

Lynn, Massachusetts — 20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m. J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m.. Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting. Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3811 and 3911.

Oklahoma City, Oklahoma—Meeting for worship Sunday afternoons at 4:00 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

New York, N. Y. — The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 3rd through April 24th, 1955, each Sunday at 11:00 a.m.

Orlando, Florida — Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California — First Friends Church 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 11:0 a.m., 17th Street and Glendale Avenue; Gran Fraser, Clerk, 1221 E. Edgmont.

Portland, Oregon—First Friends Church, S.E 35th Ave. and Main St., Bible School 9:45 a.m Worship 11:00 a.m., Christian Endeavors 6:3 p.m., Evening Service 7:30 p.m., Prayer Meetin Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Gerald W. Dillon, Min ister, Phone FIlmore 3107.

Richmond, Virginia — Friends Meeting, 270 Grove Ave. Worship 11 a.m. Visiting Friends al ways welcome. Clerk, Robert C. Clark.

Scarsdale, New York — United Meeting fo Worship and First-day School. First-day at 1 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelto Drive, White Plains, N. Y.

Seattle, Washington—University Friends meet ing, 3959 15th Ave., N. E. Phone Evergreen 2949 Meeting for worship 10:00 a.m. Religious discus sion 11:00 a.m.

Seattle, Washington — Friends Memorial, E 80th St. and 24th Ave., N.E. Bible School 9:4 Worship 11:00 a.m. and 7:30 p.m. Take "22 Roosevelt 80th St. bus. L. Merle Green, ministe Pl 7307.

Shrewsbury, New Jersey—Meeting for wor ship, 11 a.m; First Day School, 10 a.m., in th Meetinghouse, corner Broad St. and Sycamor Ave. For information contact Edna Carpente 55 New York Ave., Ocean Grove. Telephon Asbury Park 2-1197-J.

South Glens Falls, N. Y. — Friends Meeting 27 Saratoga Ave.; Worship 11 a.m.; Study 1 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 13 Nineteenth Ave., S. E. Meeting and First da School at 11 a.m.

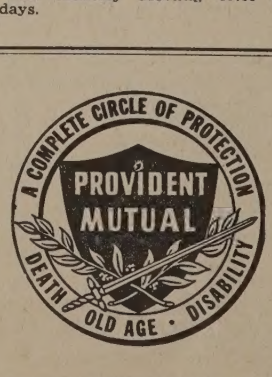
Tucson, Arizona — Friends Meeting, 129 N Warren Ave.; worship. First Days at 11 a.m For information write John A. Salyer, 745 E 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friend Meeting of Washington, 2111 Florida Ave., N.W one block from Conn. Ave. Meeting for Worshi First-days at 11 a.m. First-day School at 10:3

Whittier, California — East Whittier Friend Church, 15911 E. Whittier Blvd. Church Schoo 9:30; Morning Worship 10:45; C. E. 6:30; Eve ning Worship 7:30, Stacy E. Wesner, Ministe 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church Philadelphia St. and Washington Ave. Un programmed Meeting 8:30 a.m.; Church Schoo 9:30 a.m.; Morning Worship 11:00 a.m.; Chris tian Endeavors and Groups 7:30 p.m. Office ad dress, 310 E. Philadelphia St. W. Oscar C Marshburn, Clerk; Robert E. Cope, Ministe Phone 43-467.

Wichita, Kansas—University Friends Church University Ave. at Glenn. Church School 9:4 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Group 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m Ministers: Harold Walker, James Thomas, Lel Gordon. Office phone, AMherst 2-3373.



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